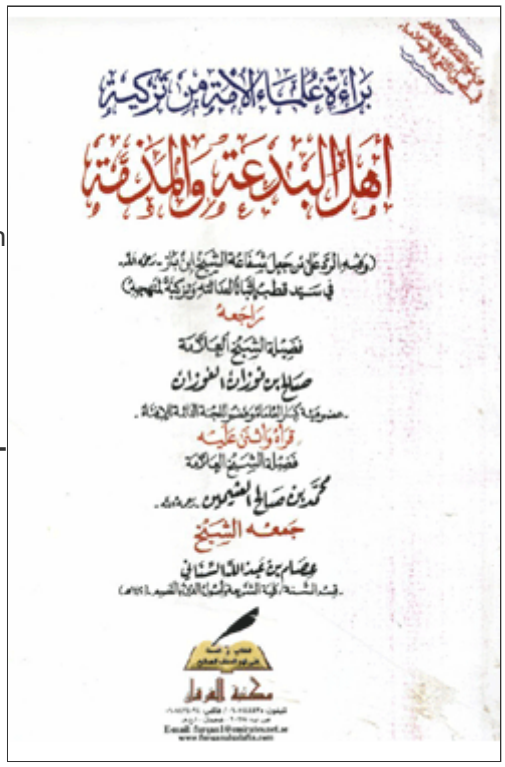
Shaykh Salih al-Fawzaan on the Tafsir of Sayyid Qutb, 'Fee Zilaal il-Quran'

Baraa'ah Ulamaa il-Ummah Min Tazkiyah Ahl il-Bid'ah wal-Mudhammah



To the right is the cover for the second edition of "*Baraa'ah Ulamaa il-Ummah Min Tazkiyah Ahl il-Bid'ah wal-Mudhammah*" (The Innocence of the Scholars of the Ummah from the Commendation of the People of Innovation and Censure). This book was prepared by Isaam bin Abdullaah as-Sinaanee. It contains a refutation of the one who used the intercession of Shaykh Bin Baaz (rahimahullaah) for Sayyid Qutb as a proof for the 'adaalah (integrity) of Sayyid Qutb and commendation of his (Qutb's) manhaj, when it is not a proof at all.

The book, after compilation and authorship was sent to **Shaykh Saalih al-Fawzaan** who checked over it and made recommendations, and also suggested an improvement to the title of the book. Then it was read by **Imaam Muhammad bin Saalih al-Uthaymeen** (rahimahullaah), who made his own written notes on the pre-print copy that was sent to him, and he also advised that the section titled "The Salafi Manhaj", should be placed before "The Qutubi Manhaj" and not after it, unless the author had a specific reason for doing that. And images of these hand-written notes are included at the end of the book. We will be quoting from this book inshaa'Allaah in this series. **Both of these scholars endorsed the contents of this book and the purpose for which it was to be published and distributed**. And the purpose is clearly outlined in the title of the book itself. Namely, to declare the Scholars of Ahl us-Sunnah free and innocent (in particular Imaam Ibn Baaz, and the other scholars in general) of having made tazkiyah (i.e. given adaalah) to those who are from the people of innovation: In this case Sayyid Qutb, who aside from writing his commentary on the Qur'an upon an Ash'arite creed, added other great calamities, some of which are serious enough that they cannot really be excused by mere ignorance, such as accusing the Scribe of the Prophet (alayhis salaam) the Uncle of the Believers, Mu'awiyah - whose integrity is attested to by the Prophet himself - of treachery, deception and hypocrisy.

And this book essentially sunk their ship, leaving them only the flotsam to hold onto thereafter, which is what they have been doing since then.

Note: Whilst many of the biased-partisans use the word "*Madkhali*" as a derogatory phrase to attack one particular Scholar, everyone should realize that this is simply a cover and a veil. Their hatred and resentment goes way beyond just one particular scholar and it is towards the Scholars of the Sunnah in general for the the fact that the majority of them eventually spoke about Qutb specifically and the methodologies of al-Ikhwaan al-Muslimeen in general, after the truth became clear to them. The word "*Madkhali*" is used in a derogatory way that simply represents this hatred, resentment and jealousy. These people don't have a group of scholars that represent the manhaj they are upon. *They have isolated statements here and there from some Scholars in isolated issues by which they cause confusion*, but certainly they cannot point to a group of known major scholars and say, "*Their manhaj in da'wah is the same as our manhaj in da'wah*". **By the way, Shaykh Ibn Jibreen who erred in defending Sayyid Qutb against those who refuted him has statements that contain refutations of these people. Be sure about that! Go and read this article and this article**. So they have no Scholars guiding and leading them in their manhaj. And for this reason, they have to attack the truth with false labels in order to cut off the people from recognizing the overall broad methodologies that all of those scholars are united upon and which differ from the methodologies of the secular atheist Jews and Christians that Qutb and Bannaa innovated into the religion.

Shaykh Saalih al-Fawzaan on the Tafseer of Sayyid Qutb

Shaykh Saalih al-Fawzaan - hafidhahullaah - said:

> The question of reading 'az-Zilaal' is a matter open to question, since 'az-Zilaal' comprises things which are very dubious, and that we should attach the youth to it and that they should accept the thoughts contained in it - this is the dubious matter since it may have an evil affect upon the minds of the youth. The tafseer of Ibn Katheer and the many tafseers of the scholars of the Salaf are such that they leave no need for the like of this tafseer. Then in reality it is not a tafseer, but rather deals with the general themes of the Soorahs of the Qur'aan in general. So it is not a tafseer in the sense well-known to the scholars since the earliest times - i.e. that the meaning of the (verses) are explained by narrations (aathaar), and that matters contained in them pertaining to the language and eloquence are explained and Sharee'ah rulings contained in them are explained - and before all of this what Allah - the Most Perfect and Most High - means in the Aayahs and the Soorahs is made clear.
>
> As for "*Zilaal ul-Qur'aan*", then it is a 'tafseer' dealing with general concepts, and we may call it an 'objective explanation' - from the 'objective tafseers' that are known in this age. However it is not to be depended upon due to the affairs of Soofism contained in it, and due to the wordings it contains that do not befit the Qur'aan - such as terms pertaining to music and rhythms.

Refer to: Az-Zilaal: 3/1786; 5/2719, 2915, 2917; 6/3404, 3811, 3821, 3845, 3906, 3908, 3915 and 3957 :- 12th edition, 1406H, Daarul-'Ilm.

> Also by 'Tawheed' he does not mean Tawheed of worship, but rather he mostly means Tawheed of Lordship (Ruboobiyyah), and if he mentions anything of tawheed of Worship - then he concentrates upon Tawheed of sovereignty and the right to legislate (al-Haakimiyyah).

Refer to: Ma'aalim fit-Tareeq': p.26, 29, 38, 40: 15th edition, 1412H, Daarush-Shurooq & 'al-'Adaalah 'al-Ijtimaa'iyyah' (p.182) - 9th edition:1403 : Daarush-Shurooq.

> Then there is no doubt that 'Haakimiyyah' is part of Tawheed of worship, but it is not the 'Uloohiyyah' that is required. Then the book should not be set along with Ibn Katheer - that is what I hold - and if the books of the Salaf were to be chosen instead, and the books giving attention to 'Aqeedah, and tafseer of the qur'aan, and Sharee'ah rulings - then that would be more fitting for the youth."

Reference: From the cassette: "Majmoo' maa qaalahu Ibn Baaz hawla naseehatihil - 'Aamaah liqaa-ma'a hadeethatih", Makkah, 9/8/1412H.

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